

Introduction

The positive reputation and the numerous perceived advantages of the Canadian education system are particularly compelling to applicants from many developing countries. However, these students come from different social, historical, political, cultural, and educational backgrounds that deeply influence their learning experiences in Canada

Aim

Working from a space of the inquirer's personal experience, this inquiry aimed to understand the experiences of international graduate nursing students across time, place, and social contexts



Narrative Inquiry looks into the past (through reflection) to understand and make sense of the present, and to think of what might be done to shape the future

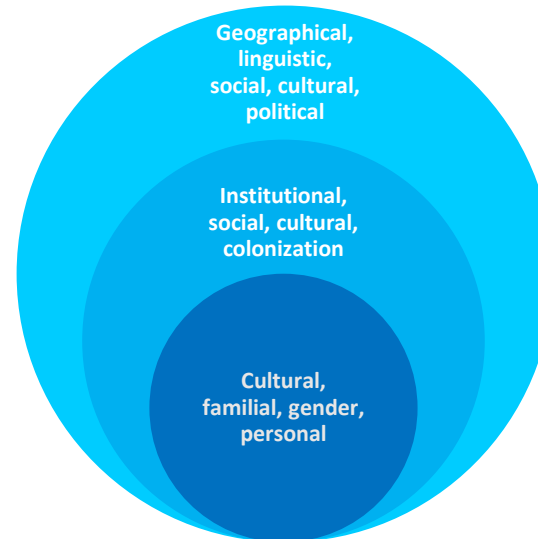
Inquiry Puzzles

What stories across social, historical, political, cultural, and educational borders shaped our identities and ways of knowing? How did our experience in Canada shift our lived stories?

Participants

Living alongside four participants from a Master of Nursing program at a university in Western Canada, we engaged in a series of conversations, sharing the stories that shaped our identities

Multiple Borders: The Tapestry of Identity-making



Narrative Threads

Narrative threads reflect the resonances across participants experiences The narrative threads that were identified are: The multiplicity of borders and identity making, border making, border crossing, and border dwelling

Resonant Threads Across Accounts

Shaped by familial borders. *Our parents never forced us but just experiencing how they struggled in poverty in Pakistan motivated me to do something to concentrate more over my studies (Sadiat)*

The informal education, which I had in Uganda before starting elementary school really played a role in as far as my identity-making is concerned (Mohammed)

Shaped by institutional borders. *Ghana being a formally colonized country, the impact still pervades all aspects of our life, including my education here in Canada (Kofi)*

Like we needed to speak in English in class [...]. And if you do not speak in English, and speaking Nepali languages, they would charge you five Nepali rupees (Rita)

Shaped by geographical borders. *When you are not able to speak like a Canadian, people would say that you have issues with communication (Kofi)*

Lingering Wonders

- How can we begin to interrogate the rigid borders that keep students at the margin?
- How can we create a community of relational ethics within our learning communities?
- How can we create a space for dreams and aspirations?
- How can we create a space that recognizes diversity as an asset?

References

- Anzaldúa, G. (1999). *Borderlands/La Frontera: The new mestiza*. San Francisco, CA: Aunt Lute Books
- Clandinin, D. J., & Connelly, M. F. (2000). *Narrative inquiry*. San Francisco, CA: Jossey-Bass